

Hib. 7. 778. 6

THE
GUIDE
TO
DOMESTIC HAPPINESS.

IN A SERIES OF LETTERS.

THE SECOND EDITION,
CONSIDERABLY ENLARGED.

'THIS IS THE WAY, WALK YE IN IT.'



DUBLIN:

PRINTED FOR MESSRS. S. PRICE, J. SHEPPARD,
W. COLLES, C. JENKIN, W. WHITESTONE,
J. WILLIAMS, J. EXSHAW, T. WALKER,
J. BEATTY, T. WILKINSON, AND
L. WHITE.

MDCCCLXXVIII.

P

07-2699

P R E F A C E.

A SINCERE desire of promoting the happiness and interests of society, once induced me to publish three of the following Letters. For the same purpose they are, with some corrections and the addition of a fourth, again submitted to the inspection and candor of the Public.

If it should be asked what reference these letters have to the public welfare at large; the author can give no other reason than that he thinks there is an inseparable, or at least a more intimate connection between domestic happiness and the interests of society than is generally imagined. It is not perhaps easy to conceive how a bad husband can be a good father, a good master, or a worthy member of society: 'for if a man know not how to rule his own house, how shall he take care of the church of God,' or be a competent judge of what is necessary for the public welfare?

The old proverb, ' let every man look at home,' is applicable to our present purpose: here it is that reformation is first wanted. Every family may be considered as a distinct society connected with the body politic; and if these societies are immoral, degenerate, or corrupt, such also must be the body. That there is much need both of public and domestic reformation, is a truth too obvious to be denied; but whether these letters are calculated to promote it, must be left to the decision of better judges than myself.

Different men, it is certain, will judge differently; and accordingly will either censure or approve. In this they ought to be indulged: the right of private judgment must be held inviolate; we cannot even wish to infringe on that liberty of thinking, which is the inalienable and indefensible right of every man, and from which none should stand excluded. And yet, on recollection, it is perhaps possible to mention instances in which men, if they have not forfeited their right of thinking
for

for themselves; have forfeited their right of censuring or of judging others. For instance: men may be so much addicted to sin, as to be insensible of guilt; for sin is both of a defiling and hardening nature: an atrocious crime is first committed with some sensations of remorse, then with some degree of boldness, and repeated afterwards perhaps with pleasure. To speak in scripture language, the conscience is as if 'seared with a hot iron; they are 'past feeling, having given themselves over unto lasciviousness, to work all uncleanness with greediness,' and are therefore improper judges of either the beauty of virtue or the deformity of vice. In such a case, the voluptuary will plead for his pleasures, the drunkard for his drink, and the adulterer for his lust.

It has been found, after an attentive revisal, that the following piece was, like most other productions of human industry, capable of improvement. The whole has, therefore, been considerably enlarged, a few verbal inaccuracies have been corrected, and the composition has, in several

ral

ral places, been altered and improved. And yet the author is far from thinking that his vigilance and care have precluded the need of criticism: there are imperfections inseparable from human nature: imperfections that claim the candor of men who are liable to the same infirmities; or to others equally important.

THE
GUIDE
TO
DOMESTIC HAPPINESS.

LETTER I.

TO PHILETUS.

Order is heaven's first law; and this confess,
Some are, and must be, greater than the rest,
More rich, more wise: but who infers from hence,
That such are **HAPPIER**, shocks all common sense.

POPE.

YOU ask, PHILETUS, 'whether a person
' in your circumstances ought not, in
' choosing a wife, to make money a necessa-
' ry article, since without it little success can be
' expected in the present life.' Fully to an-
swer this very interesting question, PHILETUS,
would require more room than is generally al-
lowed for epistolary conveyance; I will, how-
ever,

ever, transmit you my thoughts on the subject with all the freedom and conciseness that I can.

‘Whoever, says an elegant writer, finds himself incited, by some violent impulse of passion, to pursue riches as the chief end of being, should stop and consider whether he is about to engage in an undertaking that will reward his toil. When therefore the desire of wealth is taking hold of the heart, let us look round and see how it operates upon those whose industry, or fortune, has obtained it. When we find them oppressed with their own abundance, luxurious without pleasure, idle without ease, impatient and querulous in themselves, and despised or hated by the rest of mankind, we shall soon be convinced that if the real wants of our condition are satisfied, there remains little to be sought with solicitude, or desired with eagerness. He must, therefore, expect to be wretched, who pays to beauty, riches or politeness, that regard which only virtue and piety can claim.’

The distribution of all our temporal mercies is wisely regulated by the hand of God. Some men are favoured with a large share of worldly blessings ; some with things just necessary

sary and convenient; while some, equally deserving, have scarcely where to lay their heads. The disposal of these things, I have already observed, is the work of God: 'He maketh poor and maketh rich, he bringeth low and lifteth up, and none have a right to say unto him, what dost thou?' He, therefore, who rejects, a woman merely because she is not enriched with abundance of earthly blessings, rejects, besides the woman, the providence of God. Were every man to expect a large dowry with his wife, what must become of, by far, the greatest, and perhaps the most amiable part of the fairer sex? They must be under a necessity of living, so far as we can judge, without answering the end for which they were created; and man, influenced by a principle unnatural and unjust, live deprived of that society and intercourse which soften the rudeness of his manners, and which were graciously intended as the balm of life.

But that I may be of use to you in this particular, I shall wave a minute investigation of the subject, and mention one circumstance that has, in some measure, hitherto regulated my own conduct; and which, I think, ought to be an invariable rule for every humble and sincere christian: I mean, PHILETUS, the leadings of divine providence. Every serious and
considerate

considerate man must trace the marks of an invisible hand in all the variegated paths of life. He must acknowledge that it is not in man who walketh to direct his steps; yea, he will rejoice to find they are ordered by the Lord, who delighteth in his way. And were we more observant of the hand of Providence, many of our inquiries would be needless; we should see the path marked out before us; and if at any time through mistake we should turn either to the right hand or to the left, we should hear a still small voice whispering behind, 'this is the way, walk ye in it.'

The first inquiry then is, whether you are walking in the path that Providence hath allotted. If so, your way is clear, and your duty plain. To ask whether poverty or riches may ensue, or what sort of figure you may make in life, is a matter about which you are not to be concerned: it is your business to cast all your cares upon God, who careth for you: the ordering and success of all future events belong to Him, and must be left entirely to his disposal. But here you may ask, 'How am I to be ascertained that I tread the path marked out by Providence?' In answering this very important question, I must appeal to yourself. You have doubtless made this matter the subject of your prayers: if so, you have reason,

reason, yea a warrant, to expect direction; for those who ask counsel of the Lord shall find it. To such he saith, 'I will instruct thee and teach thee in the way thou shalt go: I will guide thee with mine eye.' I will therefore suppose PHILETUS, that after persevering in this path of privilege and duty, you have found, in the circle of your acquaintance, one who, as to personal accomplishments and grace, is every way suited to your wishes. Your judgment, reason, and affections plead in her behalf, and convince you she is formed to make you happy. By some means or other you have also reason to believe, that an application on your part might produce in her an attachment equal to your expectations. If so, it is plain she is sent in answer to your prayers: you ought not to hesitate, but in faith to make her an offer of your hand in marriage, and with that your heart. But upon inquiry, it seems you find her destitute of that EARTHLY DUST which blinds more than half the world, and which, 'while some have coveted after they have erred from the faith, and pierced themselves though with many sorrows.' And does the want of this urge PHILETUS to desist? if so, it is plain that MONEY is the object of pursuit, not the WOMAN, and money should have been the subject of his prayers.

In those, indeed, who sacrifice every thing to wealth, such a conduct is perfectly consistent : with them, a virtuous woman, and a woman with a large fortune mean the same thing : but with those who are actuated by nobler principles, such considerations will have but little weight. If, PHILETUS, the object of your choice possess that grace and virtue you professedly admire, can you reject her for not having what Providence withholds ? Remember she is the price of blood ! the object of a SAVIOUR'S love, and dear to Him as the apple of his eye ! She is redeemed, not with corruptible things as SILVER and GOLD, nor are these the badges now given to demonstrate her worth : the pearl of great price that she possesses, is concealed from the world ; and the inheritance of which she is an heir, is situated in a far, and better country. As to worth, it is infinitely preferable to those apprehended by the eye of sense : it is incorruptible, undefiled, and fadeth not away. Some professed christians there are, indeed, who can dispense with the want of a title to this inheritance, provided they can meet with a woman who has one already in possession ; but I am persuaded it is otherwise with you. The things which are seen are temporal, but the things which are not

not seen are eternal; and I believe you will think with me, that they are far better and of a more enduring substance.

It is not enough, PHILETUS, that you both have received the earnest and are heirs of the same inheritance, though not yet actually in possession. Are you not bound to the same country, and both candidates for the same happiness. Know you not that this is not your rest, it is polluted? Consider, PHILETUS, that we are but sojourners in this temporary vale of tears; strangers who have here no continuing city; and pilgrims who are travelling to that house not made with hands, eternal in the heavens. Surely it is sufficient, then, yea it must be desirable to have the company of one who chuseth the same path, who delighteth in the same pleasures, and who trusteth in the same God. Suppose, however, that this amiable companion of your life could add to your present stipend, would that increase your happiness? would it sweeten one of the many bitters you must taste, or purchase for you one moment's interval from pain? No, PHILETUS, happiness consisteth not in the abundance that a man possesseth. 'A mind formed upon the principles of the gospel, may look down with contempt upon the lusture of a throne, and yet

yet know the value, and feel a sense of gratitude in the possession of a crumb.' The most exalted situation in the present life is exposed, yea, probably most exposed to the fascinating allurements of temptation? 'and whosoever shall look heedfully upon those who are eminent for their riches, will not think their condition such as that he should hazard his quiet, and much less his virtue to obtain it. For all that great wealth generally gives above a moderate fortune, is more room for the freaks of caprice, and more privilege for ignorance and vice, a quicker succession of flatteries, and a larger circle of voluptuousness.' The rich and the poor have their hours of sorrow, and their intervals of joy; neither poverty nor wealth exempt them from feeling the common calamities of life, nor confer that happiness we so eagerly pursue, but which we must not experience till our race is finished and our work is done.

'Enough has heaven indulg'd of joy below
To tempt our tarriance in this lov'd retreat;
'Enough has heaven ordain'd of useful woe
To make us languish for a happier feat.'

But why, PHILETUS, do the generality of professing christians thirst after uncertain riches? Is it that they may be more extensively useful
to

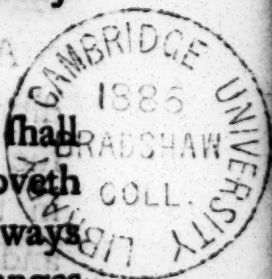
to the cause and interests of religion? No; godliness with contentment is great gain; and it is the want of this contentment that makes them unthankful, uneasy, and restless. A man under the influence and temper of the gospel will say with gratitude and joy, 'I have learnt in whatsoever state I am, therewith to be content. In the most trying circumstances I have a sure and certain promise that my bread shall be given, and my water shall be sure; and if I am not favoured with all the elegancies of life, yet I am confident that the God whom I serve will afford me such temporary supplies as shall be most conducive to my own happiness and his glory.'

It is not our real wants, PHILETUS, but those that are imaginary, we wish to gratify. It is not the necessaries, but the delicacies of life that we covet: and a restless, unwarrantable desire of earthly honour, pomp, and grandeur, is the principle by which we are actuated, and after the enjoyment of which we naturally aspire.

He that loveth silver, says the wise man, shall not be satisfied with silver; nor he that loveth abundance, with increase. 'It almost always happens, that the man who grows rich, changes

B

his



his notions of poverty, states his wants by some new measures, and from flying the enemy that pursued him, bends his endeavours to overtake those whom he sees before him. The power of gratifying his appetites increases their demands; a thousand wishes croud in upon him, importunate to be satisfied; and vanity and ambition open prospects of desire, which still grow wider, as they are more contemplated.

‘Thus in time want is enlarged without bounds; eagerness for increase of possessions deluges the soul; and we sink into the gulphs of insatiability, only because we do not sufficiently consider, that all real need is very soon supplied, and all real danger of its invasion easily precluded; that the claims of vanity, being without limits, must be denied at least; and that the pain of repressing them is less pungent before they have been long accustomed to compliance.’

And yet notwithstanding this, with what avidity and speed do the generality of men pursue after uncertain riches? riches that perish in the using, that are of no further benefit, and intended for no other purpose, than to purchase some temporary relief, some seasonable

able supply for those wants of human nature that are sure to attend us through every stage and circumstance of life. And as riches are in general the means of procuring some of the comforts, and of almost all the conveniences of life; we sometimes think, yea we most commonly think, that happiness is annexed to the possession of them. We, therefore, toil and labour for abundance, and when abundance is obtained, we find as many wants, as many cares, and as many sorrows, as when humble poverty was our only burden, when industry procured the necessities of life, or when mediocrity of circumstances placed us beyond the reach of want. The truth is, that no terrestrial good can yield that substantial happiness which is suited to the nature and desires of the human mind; and he who thinks to find it in any thing beneath the sun, is pursuing a phantom that will elude his chase; and if it seem to loiter for his approach, it will only be to convince him of his folly, to shew him a mistake that he never saw, and of which thousands never thought, till their race terminated in that country from whence, none ever yet returned to own their error or confess their shame.

Now, PHILETUS, after having said thus much, do not imagine I think it NECESSARY,

that a man of large possessions should make a point of marrying a woman without money, or that a man in low circumstances should expect to marry a woman with an immense fortune. Sentiments of this nature, if reduced to practice, would be productive of nothing but discord and confusion in society. I will illustrate what I mean. Men of different ranks and degrees in life move in different spheres: the rich and noble in one very different from the tradesman, and the tradesman in one different from that which is general to people in common life. Each treads the circle that Providence hath allotted, and each ought to rest contented with his portion. A man in business, who extends his views to a woman of the first rank and fortune, does not consult his happiness; to justify himself, however, he may plead his interest, but he cannot plead propriety. A man also whose maintenance in life is connected with his diligence and labour, must perceive at once that this is the path which Providence hath assigned him: if he is uneasy and restless in his situation, and aspires after such things as he must see and feel are withheld, he forsakes the way of duty, and cannot with propriety, expect either blessing or direction. It is therefore our business, as I have before remarked, to follow the leadings of divine Providence,

Providence, as the best and wisest rule for our conduct in every stage and circumstance of life. If wordly affluence is to be the portion of the labouring man, the hand of God will point out the way; he will surmount the greatest difficulties; he will make rough places plain, and crooked things straight; and if this is to be communicated by matrimonial alliance, he will direct to the object, and also to the necessary means by which it is to be obtained. In such a case, it is a man's duty to persevere till he has gotten full possession of the woman, and of course her fortune.

There is, PHILETUS, a material difference between a man's marrying a woman of fortune, to whom he is directed in a way of Providence; and his making money the object of his inquiries, and the criterion by which he estimates her worth. Such a man emphatically deserves the name of FORTUNE-HUNTER, — a character as odious in society, as destructive of domestic happiness! And if marriages consummated on such plans, are afterwards attended with any tolerable share of outward respect, it is more than can reasonably be expected, and infinitely more than such base mercenaries deserve. Sinister views in alliances of this nature are not only criminal in themselves but

but hurtful to society. Hence the indifference, the coldness, and neglect, so commonly visible in the marriage life, and which are frequently productive of the worst consequences. And this, probably, will best account for the diabolical intrigues, the fornication, and adulteries so prevalent among the great; and whose example and influence are diffusing themselves, and contaminating the morals of all ranks and degrees of men.

From this general contagion, however, the christian world must stand excluded, though it is to be feared not all its members, from the influence of mercenary views; and if by such an imprudent conduct they are not so completely miserable, nor addicted to the vices common to men who study the gratification of their sensual appetites, it is not owing to their own wisdom or good management, but to the interposition of another hand. A sincere, mutual, and disinterested regard is the only basis of conjugal felicity; and where these are wanting, no human ties can insure that tenderness and affection to which marriage was only intended to give a sanction. I would therefore advise you, PHILETUS, if you regard your own happiness, to embrace the woman, however poor, who first excited your regard, who is worthy of your love, and for whom you seem in providence to be designed.

I have

I have now in my possession a letter that was written some years ago by a friend of mine, when nearly in your circumstances. I will transcribe part of it for your perusal and reflection.

‘ I think, my ALETHEA, nay I am certain that we mutually unite in heart and sentiment. We alike consider every particular circumstance, and even those the most minute, as the effect of Providence and not of chance. In the word of God I read, that ‘ a good wife is from the Lord :’ to him I ever looked ; and, as an answer to my prayers, I receive my ALETHEA. I view thee as his choicest earthly gift, and wish to make thy life more happy, if possible, than my own.

‘ Come, then, let us mutually unite to thank, to praise, and adore the God of all our mercies. Has his fatherly hand united our hearts by the indissoluble bonds of affection and grace ; and will he not carry us through all opposition by the strength of his almighty arm ? yes, my ALETHEA, he will : let us therefore honour his precious words of promise, let us cast all our cares upon Him who careth for us, and leave Him to undertake and manage all things for us agreeably to the counsel of his own will. Surely this is our unspeakable privilege ; yea, the Psalmist says, they who know thy name will trust in thee, for thou, Lord, hast not forsaken them who seek thee.

Indeed,

Indeed, my *ALETHEA*, it is our mercy to know the truth of this by sweet experience: we may therefore adopt his language and cry, 'sing praises to his holy name,' for there is no end of his loving kindness and tender mercy. We have not, it is true, abundance of temporal blessings, nor is our way likely to be so smooth and pleasing as might be wished; but surely the consideration of every thing being dispensed according to the good pleasure of our loving Father, must silence every murmur, and make us truly thankful for what might be called, comparatively, the smallest favour. Indeed we cannot, we have no reason to distrust his providential goodness; for certainly that God who gave himself to us in the early morning of eternity, will provide all things necessary for our support and comfort in the present life. What! has he given his dear and only son as a ransom for our souls, and will he not take care of our frail perishing bodies. Does he feed and provide for the sparrows of the field? yes: then surely we must be partakers of his bounty, who are much far greater consequence than they.

'For our comfort and encouragement it is said, they who trust in the Lord shall want no manner of thing that is good: and if this be true, we surely cannot repine, seeing that more or less than our present mercies would not be for our advantage.

advantage. That man only is blessed who receives his daily bread with gratitude and thankfulness from the hand of God ; and he who does, experiences a pleasure that exceeds description. It is this that gives a relish to every repast ; it is this that makes the coarsest morsel delicious to the taste ; and it is the want of this that makes affluence a burden, instead of a blessing to the rich.

‘ True godliness is said to have the promise of this life as well as of that which is to come, and on this infallible word of promise I most steadfastly rely. What then shall separate our love ? Shall the hope of being great and rich in the sight of men, stand as a competitor with the pure workings of disinterested and unbiassed love ? no ; that be far from us : Better is LITTLE with the fear of God, than great treasures and trouble therewith ; and it rarely happens that abundance is without it. To our purpose also are the words of Solomon ; ‘ Better is a dinner of herbs where LOVE is, than a stalled ox and hatred therewith.’ The observation is exceedingly striking ; for what can compensate the want of love ? nothing : the most delicious fare without it is insipid and disrelishing ; but with that sweet ingredient the meanest repast will be satisfying, acceptable and pleasing.

‘If such then are the pleasures resulting from the ties of natural affection, how must they be heightened where the love of God and Christ dwells richly in the heart? Why, my ALTHEA, this will make POVERTY smile amidst adversity, and make the beggar as happy in the possession of his SCRIP, as the monarch in his CROWN! The sleep of the labouring man is sweet; and if he toil hard for the bread that perisheth, he has, in the midst of every want, if a follower of Christ, bread to eat that the world knows nothing of. It is not said, happy are they who possess abundance; but happy is the man who findeth wisdom, which is Christ, the pearl of great price. In him are hid those durable riches and righteousness, the merchandize of which is better than that of silver, and the gain thereof than fine gold. If riches could make us happy, we have both an opportunity of being settled comfortably in life. But alas! these are objects unworthy our pursuit, what we both disclaim, and above the influence of which, I trust, we shall ever live.’

Which was, PHILETUS, indeed the case. ALTHEA and my friend were married, and I believe at this hour enjoy the fruits attendant on their faith. Providence smiles upon all their endeavours;

endeavours ; and if not blessed with the elegancies of life, they happily participate of all its comforts without being either exposed to want, or the temptations that surround the tables of the great. That you may follow their example, and share the same goodness, is the unfeigned wish of.

Your, &c.

LETTER

L E T T E R II.

T O P H I L E T U S.

‘ Thy freedom barter’d for a pleasing chain,
New cares require a double load of pain.
Thy tender infants, eloquent to move,
Call for the duties of paternal love,
To thee the wants of thy lov’d consort call,
To thee, the father, husband, friend of all.’

I FIND you are about to change your situation, or, as you are pleased to express it, going to launch your bark upon the sea of life: a sea, PHILETUS, on which you must expect to meet with adverse winds, and swelling waves, with numberless difficulties and trials that have never yet disturbed your moments of repose, but to which every mariner is exposed, who has courage to embark, and fortitude to brave the threatening dangers of the deep. But here I shall drop the metaphor, and recommend to your notice a few plain observations that are founded on the reason and experience of almost every age, and which if regarded, may be serviceable

viceable to your future welfare. This I shall do with pleasure, because I am persuaded you will receive instruction with a degree of simplicity equal to my wishes. Of this I am the more confident, as I know your ideas of right and wrong are influenced and directed by the light of reason, and a conscientious regard to those divine precepts intended for the direction of our moral conduct. It may be needless to ask, whether you follow the leadings of divine Providence in the matter that engages your attention? I think no reasonable man would undertake any thing without being in some degree ascertained of that.

Business seems to be the mean intended for your maintenance and support. And here PHILETUS, permit me to observe, that INDUSTRY is the ordinary way to prosperity: indolence will clothe a man with rags; but the hand of the diligent maketh rich. The enjoyment of temporal mercies is so closely connected with our duty in the present life, that they are scarcely ever separated; this is a consideration intended as a spur to diligence and activity, without which we have no right to expect, nor indeed, can we reasonably expect the enjoyment of any earthly blessing. Godliness, it is true, is said to have the promise of this life as well as of that which is to come; but no man in his senses would look for the completion

pletion of the promise, without the proper use of the means. The Lord hath promised, that while the earth endures, seed time and harvest shall never cease; but does the husbandman cease to labour? no, he tills the ground; he sows the seed in hope; and in the appointed weeks of harvest, the earth teems with renewed blessings; he sees the fulfilment of the promise, and receives the produce as the fruit of his industry and toil.

But still, PHILETUS, you must remember, that increase of worldly substance is not always attendant on industry. It often happens that the most unwearied endeavours are not successful. One man, without either honesty or diligence, shall soon accumulate a large fortune; another, possessed of both, shall rise up early and sit up late, and after all scarcely be able to procure the necessaries of life. To account for such a partial distribution of temporal mercies is what human reason cannot do; we must, therefore, acknowledge a divine interposition; we must patiently acquiesce, and say with the venerable mother of Samuel, *the Lord maketh poor, and maketh rich; he bringeth low, and lifteth up;* for under his direction move all the wheels of Providence.

Trade, in all its branches, is a precarious and uncertain. Public credit is reduced to the lowest ebb. The principles of mankind are in general

so corrupt, that villainies of every kind are rendered familiar and fashionable by custom. Hence the many needless bankruptcies, together with a thousand other fraudulent expedients that stain the character of ENGLISH TRADERS. Hence the luxury, the dissipation, debauchery, and extravagance, which disgrace the man of business; and which are the reigning vices of the present age: hence, also, much of that penury and distress, which, from every quarter, call for the kind interposition of the humane and generous—calamities that, when unavoidable, cannot be too much commiserated; but which, if known to be the result of indolence, of extravagance, or of pride, are too apt to check the risings of compassion, even when the hand of charity is extended to relieve.

I believe, PHILETUS, there are comparatively but few bankruptcies that might not have been prevented: nine out of ten, perhaps, originate either from that unbounded extravagance so prevalent in common life, or from a principle, if possible, still more dishonest, that of secreting such effects as are charged to a loss in trade. The truth of the former accusation is too obvious to be disputed; and the latter, if not so common, is nevertheless supported by the most positive proof: witness those unhappy sufferers who have unwillingly complied with the requisitions of the
penal

penal law, even at the expence of life ; and witness the many whose conduct affords a presumptive evidence at least, that they are not more honest, though more successful in the concealment of their fraud. It is now very usual to see young persons just entered into business, furnishing their table with all the delicacies and superfluities of life ; frequenting places of public entertainment and diversion ; pursuing after the most trifling amusements with avidity, and sparing no expence in order to gratify the love of dissipated pleasures. Neither is it unfrequent to see a man, who the other day was a bankrupt, carrying on a more extensive trade, moving in a higher sphere of life, and, perhaps, riding in his chariot. How this can be done by him who has unreservedly delivered up the whole of his effects to a set of injured creditors, is a mystery I have yet to learn, but with which I have not the least desire to be acquainted.

It is true, that while in the body, we are never so placed as to be certainly exempted from the common casualties of life ; I will therefore imagine it possible that you may hereafter meet with such losses in the course of trade, as shall considerably impair your fortune : suppose, for instance, that you should be so far reduced as not to be able to pay your creditors more than fifteen shillings in the pound ; in this case what is to be done ?

done? Some will say, venture another year, things may come round again, and you may be enabled to pay every one his just demands: but I say, PHILETUS, stop here; and indeed this should have been done before, if your circumstances were known to be on the decline. In such a dilemma, however, summon your creditors together; lay before them an impartial state of your affairs; acquaint them with the expenditure of your monies, the profits of your business, and the losses that you have unavoidably sustained. This will give them the highest possible proof of your integrity, and perhaps encourage them to risk their property with confidence in your hands, hoping that providence may yet smile on your endeavours, may yet repair their deficiency, and reward you for your industry and care.

This step must be taken, PHILETUS, if you mean to preserve your honor and reputation inviolate in the world. The principles of common honesty demand this at least; and however strongly a contrary practice may be recommended by example, it is highly criminal, and deserving of a much severer punishment than is generally inflicted on such public robbers. The reasonableness of my advice will appear very obvious, if you consider that in still carrying on your

C

business,

business, you run a very dangerous risk, not at your own expence, but wholly at the expence of those whose property you possess, and to whom alone you are accountable. To this consideration add also the little probability there can be of success in such a desperate undertaking, and I am persuaded you will see the propriety of my remarks.

For the present, we will estimate your returns when in full trade, at six thousand a year; but by a decrease of business and other occurrences you are brought into the situation above mentioned; Now, PHILETUS, if your trade has gradually declined, what reason is there to expect that the next year will be more propitious than the last? suppose, however, that your attempt should prove as successful as your wishes, and your returns and profits equal to what they once were, this would by no means answer your present purpose. We have already allowed your returns to be six thousand a year; we will now settle your profits at ten per cent, your disbursements at four hundred per annum, and the claims of your creditors at three thousand pounds. Upon this plan, PHILETUS, you will lay by two hundred a year, which is to be reserved for the discharge of your debts: but as there is a deficiency of seven hundred and fifty pounds, the same uninterrupted success

success will be requisite for more than three years, before you will be enabled to pay every one his just demands.

These things are mentioned to excite your watchfulness and diligence, and are intended as a caution against the designing artifices of deceitful men. You will find a use for all the wisdom and circumspection you possess ; and after all, you may perhaps find it difficult to live by the advantages of trade. But discouraging as this may seem, we are not on that account to slacken the hands of honest industry, but by assiduity and care to strengthen them in every pursuit that is lawful and praise-worthy.

As your fortune is but small, your business cannot be of equal extent with the opulent in trade : be content therefore to move in a narrow sphere, and careful not to exceed its limits. To aspire after things beyond your reach, is to expect more than you are entitled to, or than reason can desire. Remember the declaration of the apostolic writer—‘ They who WILL be rich, fall into temptation and a snare, and pierce themselves through with many sorrows.’ Observation and reflection will easily point out the impropriety and folly of those who, on their first setting out in life, launch into dangerous and unwarrantable
C 2 extremes.

extremes. One of considerable importance I will just mention. In the carrying on your business, be content with a house and such accommodations as are suited to the monies you have in trade, and the returns you have reason to expect. It is now a custom with the young beginner, if possessed of three, four, or five hundred pounds, to occupy a house, the rent and taxes of which require the interest of as many thousands in a way of trade. To determine what can induce men thus to act is not easy, unless it be PRIDE, which is always envious at the happiness or success of others, and which generally overcomes its votaries by pleading a right to privileges and honors equal to those whose circumstances in life are extensive, if not affluent. The most plausible excuse that can be urged for occupying a large house is, that it is a means of procuring and preserving trade. The attention of some persons, it is possible, may be attracted by the magnificence of a building; but it is one thing to attract the attention, another to attract the pocket; and when men find they are likely to pay dear for their love of ELEGANCE, they will very readily relinquish the splendor of a shop, and purchase the same commodity where it may be had much cheaper, though it may happen to be in one of less figure. Men of considerable property, and of long standing in business, it is certain, may support these

these things with reputation and propriety ; but the young beginner who is destitute of both, cannot do it without either the intervention of more than ordinary success, the laying on of extravagant profits, or the taking undue advantage of the ignorant and unwary.

But the evil does not stop here, PHILETUS: a large magnificent house will cut but a poor figure if not furnished and adorned with embellishments suited to its size. The man of trade who is desirous of commanding respect and custom by the figure that he makes in life, cannot willingly submit to be thought what he is, but what he is not. To maintain his dignity and grandeur, therefore, his company and entertainments are of a piece ; and if the want of business be likely to disappoint his ambitious schemes, undue methods are taken prejudicial to the interest of the honest and industrious trader, in order to support his credit, his luxury, and his pride. Manufactures are sold greatly under value, and when opportunity serves, their price extended beyond the limits of justice. And thus he goes on from one extravagance and evil to another, until his property is wasted, his creditors defrauded, and himself the PITY, though deservedly the contempt of every considerate and honest man.

If,

If, therefore, you would avoid such unwarrantable and desperate schemes, be content with a house and such accommodations as your business may require. Let your household expences not exceed your income, but rather strive to have them considerably less. By this mean you will always retain something in hand that may enable you to bear the losses incident to trade, without being materially hurt : but on the other hand, a draw-back of that nature may prove fatal to your interest, unless prevented by the intervention of more than ordinary success.

Smuggling, in all its branches, let me intreat you carefully to avoid. This evil, however recommended by the practice of men from whom we might expect better things, is hurtful to the industrious and honest trader, injurious to the interests of society, and contrary to the express commands of God. Let me also advise you to have but one price in retailing your commodities ; from which never deviate, unless the article is damaged or inferior in quality. By a steady uniformity in this practice, you will prevent much needless altercation behind the counter ; and what is infinitely preferable, yourself from telling those falsehoods which are common in the way of trade, but which are criminal
in

in the sight of God. Some professed christians there are, indeed, who call them by a SOFTER name: but if affirming, as is usually the case, that I cannot take a farthing less than asked for the article in dispute, and afterwards bating perhaps a shilling, is not emphatically a LIE, I know not what is. If, however, they can fairly prove it otherwise, this must be effected by some of those logical mysteries in trade with which I am unacquainted, which are unknown in the system of ethics, of theology, or to him who said, 'let your communication be yea, yea; nay, nay; for whatsoever is more than these, cometh of evil.'

Suppose, however, that the practice against which I am now writing, could be rescued from the positive charge of falsehood, this would by no means warrant the use of it to a follower of Christ. It is not sufficient that the christian avoid only the commission of known actual sins; for more is certainly required of him who is commanded to abstain from all appearance of evil; who is to speak the truth to his neighbour, and so to walk that he may be pronounced blameless and without rebuke in the midst of this crooked and perverse generation. Circumspection in the ordering of our speech, is in some respects, perhaps, as necessary for the ornament of religion,

as the outward deportment of our conduct in the world ; or, at least, as necessary for the approbation of Him who, as one expresses it, ‘ views effects in their causes and actions in their motives ;’ or to use words still more awful, who hath declared that every IDLE word which men shall speak, they shall give an account thereof in the day of judgment.

Certainly it must be painful to a conscientious man, to be even suspected of duplicity ; but the custom that I am now exploding, lays a foundation for more than suspicion ; for he who practises it may be justly charged with a deviation from truth, that was intended to deceive. It is true that men who have no pretensions to religion, may commit this evil, and others yet more flagrant, with impunity ; but the man whose claims to superior sanctity distinguish him from those who are openly irreligious, must, if not uncommonly exemplary in his conduct, expect to feel the lash of censure, and in such a case, deservedly the calumnies of a censorious world that is ever waiting for the halting of God’s Israel. He, therefore, who is desirous of honouring that gospel which he professes to esteem, must refrain his tongue from evil, and his lips that they speak no guile ; or, to use the words of Him who speak as never man speak, must

must let his light so shine before men, that they may see his good works, and glorify his Father who is in heaven.

But, PHILETUS, the evil of such a custom is not merely personal; the consequences are felt by the community at large. Many persons, unacquainted with the method of carrying on trade, and if they were, have perhaps too much modesty to dispute the veracity of a man who can look them seriously in the face, and assure them on his word, that he asks the lowest price. And indeed, after such a declaration, a man who can instantly bid him less, must possess more assurance than some men have ever experienced. Such persons are therefore ungenerously defrauded of their property; and the mean haggler who would skin a flint if possible, and who thinks he never buys a bargain unless considerably under prime cost, purchases the same article for a sum considerably less. Let me inform you, however, that if this plan is followed, you must not expect the custom of these BARGAIN-HUNTERS. for were they to incumber your shop for a few moments, you would find as much difficulty in convincing them that it is possible to buy a cheap bargain without abatement, as in demonstrating to their senses the opacity of the moon, the diameter of the sun, or the satellites
of

of Jupiter. By the loss of their favours, PHILETUS, you will receive no other injury than what may follow on the tumbling of your goods, and the time wasted in answering such impertinents. As for the more generous and rational part of mankind, you may with propriety expect to be indulged with their favours. Every man is not a proper judge of the article he means to purchase; he will therefore be glad to lay out his money with the tradesman on whose probity he can rely, both for the quality and cheapness of his goods.

If you wish to preserve your reputation inviolate in a way of trade, uniformly keep to this practice. Labor also to extend your business, not by the fashionable custom of VISITING abroad and entertaining much company at home, but by retailing a commodity of equal value with your honest neighbour, and be content with the same profits. This will hardly fail of success. Suppose, however, that your business should not greatly increase, will it not be a comfortable reflection—that as all your dealings were founded upon principles of the strictest equity and justice, you have not wronged any man by an illicit practice? This being the case, your morsel will be sweet; your repast, if not affluent, will be satisfying and suitable, the bread of industry,
and

and not the spoils of dishonesty and guile. That I may encourage you to persevere in this honourable path of duty, suffer me to add, that here virtue will meet with a suitable reward—You will have the gratulations of a peaceful conscience, and the united testimony of a BETTER JUDGE—Your conduct will bear the scrutiny of of men, and stand the trial in another day. ‘ Let religion be incorporated with your lawful employments, and improved by an attention to the whole course of Providence to you and yours. Nothing is more hurtful to religion, than to confine it to particular times and places : I should have rather said, there is not a greater mistake in religion, than to imagine that it can be so confined. True religion will shew its influence in every part of your conduct : it is like the sap of a living tree, which penetrates to the most distant boughs. In your ordinary calling, see that you undertake nothing but what is lawful in its end ; and endeavour to accomplish nothing by any but by lawful means, that you may have always the comfort of a conscience void of offence. Nay, you should even do more ; you should endeavour to act so single and sincere a part as to be beyond the imputation of a fraud, that all who know you may put the most unbounded confidence in your integrity. There are many other calumnies which we may naturally

rally expect from a malicious world, and it ought to trouble us very little to hear them; but it must be extremely distressing to a good man to be but suspected of dishonesty.' What, PHILETUS, would it profit a man, if by the secret and dark mysteries of trade he gain the whole world, and lose his own soul? Would the heaps of his dishonest wealth administer consolation in a DYING hour? Would these alleviate his horrors in the views of a certain and swiftly approaching dissolution? No—

'Now plung'd in sorrow, and besieg'd with pain,
He finds too late all earthly riches vain.
Disease makes fruitless every fordid fee,
And death still answers—'what is GOLD to me?'

'When the last hour seems to be approaching, all terrestrial advantages are viewed with indifference, and the value that we once set upon them is disregarded or forgotten. And if the same thought was always predominant, we should then find the absurdity of stretching out our arms incessantly to grasp that which we cannot keep, and wearing out ourselves in endeavours to add new turrets to the fabrick of ambition, when the foundation itself is shaking, and the ground on which it stands is mouldering away.'

Be therefore satisfied with your lot in life : godliness with contentment is great gain ; for a little that the righteous hath, is better than the riches of many wicked. And if you but once make the trial, you will soon be convinced ' that the foundation of content must spring up in the mind ; and that he, who has so little knowledge of human nature, as to seek happiness by changing any thing, but his own dispositions, will waste his life in fruitless efforts, and multiply the griefs which he purposes to remove.' But this alleviate of human sorrows can enable you to sit easy and perfectly resigned to the will of God, under every dispensation of his unerring providence : it will also prove useful to suppress those murmurings which are too apt to rise when the wicked prosper and flourish, while the righteous have scarcely bread to eat. Remember it is said of some—They have their portion in this life ; and a bitter one it is, when compared to the happiness that awaits the righteous in a BETTER country.

You remember, PHILETUS, I have already observed, that industry is the ordinary way to prosperity : if, therefore by diligence, in a way of trade your riches should increase, set not your heart upon them, lest ' when thou hast eaten
and

and art full, and hast built goodly houses and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God, and thou say in thy heart, my power and the might of mine hand hath gotten me this WEALTH. When you are lawfully engaged in the business of life, take heed that your heart and affections cleave not to the dust. It is not without good reason that we are exhorted to pass the time of our sojourning in fear; an attachment to riches, to worldly greatness or its cares, has a natural tendency to divert the mind from better objects; to draw off its attention from the one-thing needful, and to impede its progress in the pursuit of that happiness which only is worth pursuing. Our infirmities in the present life are such, that we are liable to abuse, yea we shall certainly abuse both our privileges and mercies, if not prevented by the agency and kind interposition of another hand: every station in life requires, besides the aids of divine grace, the utmost watchfulness, vigilance and prayer, in order to balance that depravity of nature, that propensity to evil which is entailed upon the human race, and from which none ever were exempted who were the natural descendants of our original and degenerate vine.

Were

Were it lawful and becoming in man to chuse his circumstances in life, a mediocrity would perhaps be the most useful, and the freest from temptation, though notwithstanding these advantages some might think it not the most desirable. opulence may tempt us to dissipation, indolence, sensuality, and total forgetfulness of God ; Poverty, to envy, falsehood, dishonesty, perjury. Let us therefore say with Agur, ' give me neither poverty nor riches, feed me with food convenient for me : lest I be full and deny thee, and say, who is the Lord ? or be poor, and steal, and take the name of my God in vain ' But even those christians, PHILETUS, who move in this middle sphere, have their sorrows and their joys ; they feel some degree of pain, some proportionable measure of anxiety and care ; they taste a bitter mixed with every sweet, and they find a faithful monitor within, who tells them that the earth is not their PORTION, was not given as their REST, nor intended as their HOME.

I am,

Yours, &c.

LETTER

L E T T E R III.

T O P H I L E T U S.

Men of the world this doctrine ill digest ;
 They smile at piety, yet boast aloud
 Good-will to man ; nor know they strive to part
 What nature joins, and thus confute themselves.

YOUNG.

I AM now about writing to you on a subject that is little thought of in the world, consequently not regarded ; I mean FAMILY WORSHIP ; a service so reasonable, PHILETUS, I would have you perform morning and evening. For this purpose set a part a few moments in order to prevent its interfering with your lawful business : the time to be spent in that devout exercise must be left intirely to your own prudence and discretion. To lay down a rule for general practice, where the circumstances and engagements of individuals are so various, is altogether impracticable. The oracles of God leave this matter wholly undetermined ; there being no divine injunction for the time to be spent in that service, though the practice of it is clearly revealed.

vealed. It may be needful to observe, however, that care should be taken to prevent any inconvenience arising either from the length or shortness of time set apart for the performance of so reasonable a duty.

In scripture, honorable mention is made of family worship in commendation of faithful ABRAHAM : ' I know, saith the Lord, that he will command his children, and his household after him, and they shall keep the way of the Lord.' In this practice also lived the venerable JOSHUA : after a review of the many deliverances God had wrought, he says to the children of Israel, ' if it seem evil unto you to serve the Lord, chuse ye this day whom ye will serve ; but as for me and my house we will serve the Lord.' After his example copied holy DAVID : having finished the various services of the day, in which he publicly acknowledged and testified the interposition of divine goodness, he retired from the world, and ' returned to bless his household.' And in another place, in order to demonstrate his love of prayer, he cries, ' seven times a day do I praise thee, because of thy righteous judgments.' JOB also, who is so justly admired and commended for his patience, ' rose early in the morning to offer his in family the sacrifice of praise.' This, it is said, he did continually. Nor must

we forget the pious example of the prophet DANIEL, whose ascriptions of praise breath the sincere and fervent language of exalted piety. The devout CORNELIUS likewise furnishes us with an example of family worship, and also with a display of the success with which it was attended: the petitions that sprang from his heart ascended up as a memorial before God, and though imperfect, were excepted. Now, PHILETUS, if illustrious examples had the same force in religion as in matters of little moment, how ready we should be to tread in the steps of these great and pious men; but alas! here we must lament to see their VICES imitated, not their VIRTUES. I hope, however, it is otherwise with you; I trust you are determined to worship the same God, and after their example.

It is likely you may meet with great opposition and discouragement in the undertaking; but 'to him who is animated with a view of obtaining approbation from the sovereign of the universe, no difficulty should seem insurmountable! It is true that the world in which we now live, seem to think family worship the produce of a disordered brain, rather than the genuine offspring of reason and religion: but such reflections will have no weight with the considerate man: if he reasons about the matter, he will shew the necessity

necessity and propriety of performing this important duty, and then say to his opposers, ' whether it is right to please God or man, judge ye.' He will conscientiously persevere in the path of duty, giving thanks always for all things, knowing this to be the will of God concerning him.

The reasonableness of family worship will appear very obvious from a consideration of our unceasing obligations to God, as our maker, preserver, and benefactor. It is in Him we live, and move, and have our being ; to Him we are indebted for every mercy that we enjoy ; from Him we receive all that we have ; and because of Him we are what we are. If we are blessed with health, with strength, or with riches, they are his gifts ; of which he can deprive us at pleasure, and with equal justice and propriety set us upon the dunghill with the BEGGAR. These certainly are truths that must at once strike the mind of every considerate man, and which the most abandoned and profane cannot be hardy enough, when serious, to deny. How, then, ought every testimony of God's goodness to excite our love, our gratitude and praise ! the smallest temporal advantage is a blessing to which we have no title : if we have food and raiment they are infinitely more than we deserve, for in many things we offend all.

Why, PHILETUS, are we commanded to pray, 'Give us this day our daily bread,' if not to teach us, among other things, our daily dependence upon God as the dispenser of all our temporal blessings? Our various wants return with the morning; and to whom should we look but to him who is able to supply them? We need his direction through the perplexities and difficulties of every day; and without his blessing and support, we can effect nothing to any valuable purpose. In the evening we seek rest in vain, unless he give slumber to the eye-lids, and sleep to the eyes: and as these are wants common to every family, and what all its members constantly experience, they ought certainly to unite in supplicating the same divine goodness, and also in returning thanks for the mercies of which they have all jointly been partakers.

Under the ceremonial law, family worship was perhaps set forth, among other things, by the lambs that were slain every morning and evening. And indeed the service is so reasonable in itself, and calculated to answer such valuable purposes, that no man can give a satisfactory answer for living in the neglect of it. Surely we ought stately to retire, and make some acknowledgments for our daily mercies. 'Some suspension of common affairs, some pause

pause of temporal pain and pleasure, is surely necessary to him who deliberates for eternity, who is forming the only plan in which miscarriage cannot be repaired, and examining the only question in which a mistake cannot be rectified.' Were we to receive a charitable donation at the hand of some humane earthly friend, I fancy we should be ready to make every acknowledgment in our power ; we should feel some pain in recollecting but one opportunity where we might have shewn our thankfulness and gratitude, but which was then neglected or forgotten : and if we pretend to be sensible of our obligations to that FRIEND who sticketh closer than a brother, who giveth all things liberally without upbraiding, by what shall we demonstrate the sincerity of our pretensions, if not by yielding that obedience we acknowledge to be due, and which the present state of our existence renders both our privilege and our duty.

If then, PHILETUS, the neglect of family worship cannot be vindicated in the openly profane, how can it be excused or countenanced in the professed christian ? he must experience a double tie for the performance of this relative and social duty. Besides the providential favours of which all men are undeservedly partakers, he receives a measure of those spiritual supplies

supplies that are infinitely superior, that are lost in comparison with the sublimest earthly good : he should therefore certainly be exemplary in piety ; he should think it his meat and drink to do the will of his heavenly Father ; and especially when he considers that his separating himself from the corrupt conversation, amusements, and company of the world, bespeaks in him a love of more lasting and refined pleasures. By his own voluntary seclusion he tacitly condemns the sinful customs and manners of the times, and sets himself up as a reprovcr of their ways, and as a pattern for them to imitate : but if he lives in the neglect of family worship, the omission of which is reprehensible in them, where is the propriety of his conduct, and how are we to distinguish between the sincere christian and the merely nominal professor ? It is possible they may be equally upright in their dealings among men, though from different motives ; but as these motives are hidden from us, we must judge of their religion, integrity, and morals, by their deportment in the world, the family, and the church * to which they both respectively belong.

There

* The church order observed by the Protestant Dissenters, if they still retain that primitive discipline they pretend to follow, and which was constantly practised in the apostolic

There are men who never felt the constraining power and efficacy of divine love, who are strictly honest in their dealings, exemplary in their family, and outwardly moral in their conduct. Such perhaps were some of the Pharisees mentioned in scripture, and such once was the persecuting SAUL. If then it is possible for a man under the influence of moral principles to appear unblameable in the management of his civil, his relative, and social duties, it is absolutely NECESSARY for the credit of religion, that one under the influence of GRACE should be at least EQUALLY exemplary in every part of his conduct; but if he lives in the neglect of family worship, it is not easy to conceive how this can possibly be done. It is true, he may be regular and devout in his attendance on the duties of the closet, and may esteem it his privilege and duty: but attendance on the closet is only a part, and perhaps a small part of the christian's duty, who is exhorted to let his light so shine

apostolic times, is happily adapted to promote family worship. The continual neglect of this in any one of their members would, I suppose, be thought a sufficient, and indeed a very just reason for excluding him from their fellowship and society. But is that respectable body thus exemplary in church discipline? If my information is true, they are not.—Alas! 'How is the gold become dim; how is the most fine gold changed!'

BEFORE MEN, that they may see his good works, and glorify his Father who is in heaven. If he neglects family prayer, how is he obedient to the word of God? and how can he be pronounced blameless, or without rebuke, in the midst of this crooked and perverse generation?

There are also men without the advantages of grace, who are regular in performing the duties of the closet, as well as those of the family: but then they act under the influence of motives widely different from the sincere Christian, and their prayers, as they have respect to God, meet with different success; but as they respect a man's religious and moral character in the world, they are the same in both. The world is not a proper judge either of a man's sincerity or spirituality in any part of divine worship, nor can it easily discern the springs of action; that must be left to the decision of him who searcheth the reins, and trieth the hearts of the children of men; but it is a competent judge of his outward deportment, and as that is, will either censure or approve. If, therefore, a man from natural principles, under a divine restraint, is exemplary in every part of his conduct, and the man of GRACE fail in that of family worship, the former, let him act from what

what principles he may, does more credit to religion, lives a brighter character in the world, and as a better member of society.

Indeed, PHILETUS, it is something strange that men who have experienced the power of divine grace, should need to be exhorted to perform so reasonable a service. That there are professing christians of this character, is a truth too obvious to be disputed: as to the sincerity of their religious pretensions, it is certain we may be deceived; and however charitable we are in thinking favourably of their future welfare, we should be careful not to extend our charity so far as either to extenuate or countenance their faults. The omission of any part of known duty is most assuredly an aggravation of our guilt; and if it be possible for a sincere Christian to live habitually in such a practice, his conscience must be fast asleep, and he may rest assured that when it is once roused, it will severely scourge him for his crime.

Neglect of any spiritual duty arises from a declension of religion in the soul. Were we to live more under the sensible enjoyment of divine love, we should be more active, vigorous, and steady in the performance of every divine precept or command. The ways of God would
not

not then appear either burthensome or grievous, but as they truly are, ways of pleasantness and paths of peace. When the oil of grace actuates the soul, the wheels of obedience move with celerity; but when this is wanting, every duty, if not neglected, will be indifferently performed. If christians, therefore, are not spiritual in their conversation, unreserved in their obedience to the commands of God, and active in the performance of every duty, it is evident their souls are barren, and their profession, however specious is dwindled into form. Such men, PHILETUS, are no ornament, but a discredit to religion; and if they are saved at last, it will be as the apostle expresses it, by fire. Circumspection was perhaps never more necessary than in the present age, in order to guard against an evil so prevalent and common in the christian world. It is certain that the most diligent attendance on the duties of religion can neither MERIT NOR COMMAND any blessing; but it is equally certain that every spiritual, and even temporal mercy, is communicated not by the neglect, but by the use of means—To use these means is the duty, the work, and privilege of man; to convey a blessing—the work and prerogative of God.

Let me therefore add to the consideration of temporal blessings, the honour of religion, and
your

your reputation in the christian life, the spiritual mercies you have personally experienced. The consideration of these things must certainly produce the happiest effects, and create a solid pleasure in your own breast that exceeds description. The joy, PHILETUS, that we feel upon a review of past divine goodness, is more than human : it is of the same kind, though different in degree, with that which those happy souls experience who have exchanged a life of PRAYER, for an eternal life of uninterrupted and unceasing PRAISE !

In prayer, which is the breath of spiritual life, we supplicate the throne of grace ; we adore the wisdom, the goodness, and beneficence of our heavenly Father. In this way of privilege and duty we find the completion of that promise, ‘ those who honor me, I will honor ;’ and at the same time we feel and acknowledge it is just that any who are otherwise minded, ‘ should be lightly esteemed.’ The performance of family worship, PHILETUS, may be attended with the happiest effects : your example will speak loudly to all who are around you, and recommend the religion you profess to follow and esteem. If, in the course of divine Providence, you should be blessed with children, it is likely they may be
be

be benefited as well by this as any other act of your exemplary piety. Your servants also, who will not be forgotten in your petitions, may be gainers by such a conduct : every exhortation intended to promote either their present or their future welfare, may be given with peculiar propriety and advantage in these serious moments of retirement : the solemnity of the occasion will add double force to every remark ; will most likely engage their attention, and perhaps leave an impression on the mind, that neither the levity of youth, the corruption of human nature, the allurements of the world, nor even time itself can effectually obliterate. But the master of a family who neglects this important service, can have none of these advantages ; nay, if he acts consistent with his own practice, he cannot even urge them to perform any spiritual duty whatever ; for he must be sensible that admonitions, however warm, suitable, and pressing, lose much of their force, if not recommended by example. For this reason, every master of a family ' should consider himself as interested, not only with his own conduct, but with that of others : and as accountable, not only for duties which he neglects, or the crimes that he commits, but for that negligence and irregularity which he may encourage or inculcate.' If, on the other hand, they see you daily, earnestly devoted to God
in

in prayer both on your own and on their behalf, they must think there is a reality in religion, a something more than the world generally imagine, or perhaps than they themselves have ever yet experienced. The manifestation of your concern for their immortal part may also induce them to examine the propriety of your remarks; may be instrumental in the conversion of their souls, and consequently have a tendency to promote both their present and everlasting happiness. But if after every endeavour you should meet with a disappointment, your kind interposition will probably secure you their esteem, which they will on every occasion demonstrate by a faithful discharge of those services in which they may be respectively employed. By these means therefore you will preserve order, harmony, and respect, and most likely prevent many of those disquietudes that are subversive of all social happiness, and which are too common in domestic life.

Let your morning sacrifice, therefore, statedly ascend as a sincere token of the gratitude you feel for the mercies of another night; and your evening devotion as a renewed testimony of the sense you have of God's kind protection and goodness through the vicissitudes of another day. In so doing, you will experience a delight and pleasure that will induce you to persevere in the
midst

midst of surrounding opposition; and it is this pleasure, PHILETUS, that will strengthen and support you under many of the trials you must expect to meet with, in civil, in domestic, and religious life. It is this that will make the most pressing difficulties appear comparatively light; and if they are set in competition with the many spiritual blessings with which you are indulged, they will dwindle into nothing. In a word, the peace and tranquility of mind arising from the practice of this duty exceeds description—Those, therefore, who are desirous of enjoying them, must relinquish the force of language, and solicit the kinder aids of ineffable experience.

Before I conclude, PHILETUS, I will transcribe for your perusal a few lines written on the present subject by a very learned and judicious author. ‘Let me exhort you, says he, to be careful and conscientious in family government and instruction. How inexcusable are those parents and masters, who suffer their children and servants to perish for lack of knowledge? What unspeakable advantages do you enjoy, having all the force of natural affection, as well as natural authority, to give your instructions weight? How many have remembered, with pious gratitude, through a whole life, the benefit they have received from family instruction

struction and EXAMPLE? I know I speak to many who are accountable to God for this mercy; how shall you answer it then, if you do not give the same advantage to your own families? And how shall they answer to God, think you, who have banished the worship of God from the families in which they found it? One would think the lifeless walls and furniture of your chambers might be awakening monitors. There is the greatest mutual influence between FAMILY and PERSONAL religion. PERSONAL religion is the foundation of all family and relative duties. It would be speaking to the deaf to persuade any to watch over the souls of others, who have no concern for their own. But wherever there is a deep impression of the importance of eternity for ourselves, this will naturally and necessarily set before us its importance with respect to all that are dear to us. On the other hand, for the same reason, family religion is one of the best and surest evidences of the REALITY and the strength personal religion. It is sometimes observed, that some very PIOUS persons are extremely defective in this particular; and take little care of the instruction, and still less of the government of their children. If they are TRULY pious, it is a very great blemish upon their piety. However, for my own part, I confess, I do very much suspect the SINCERITY
of

of religion in those who are remarkably negligent in this particular, let them profess as much as they will. I know that pious persons, from the weakness of their own judgment, will be guilty of great imprudence in the manner of family instruction, and from an absolute incapacity, may not be able to preserve their authority; but I cannot easily reconcile with TRUE piety, the absolute neglect of either the one or the other.

I must add, that I take family religion, and the careful discharge of relative duties, to be an excellent mean of the growth of religion in a man's own soul. How can any person bend his knees in prayer every day with his family, but it must be a powerful restraint upon him from the indulgence of any sin which is visible to them? Will such a person, think you, dare to indulge himself in anger, or chuse to be seen by them, when he comes home staggering with drunkenness, unfit to perform any duty, or ready to sin still more by the manner of performance? When I figure to myself a master of a family, who had come home fotted like a beast, and half-supported to his house, rising in the morning, I am not able to conceive how he can bear the looks of those members of his family who had been witnesses of his shame. But, besides

sides being a restraint from gross crimes, I cannot help saying that, speaking of the things of God with the concern of a parent or the humanity of a master, must give a solemnity of spirit, and a sense of their moment, even greater than before. A man cannot speak to purpose without feeling what he says ; and the new impression will certainly leave behind it a lasting effect, Let me therefore earnestly recommend to you the faithful discharge and careful management of family duties, as you regard the glory of God, the interest of the church, the advantage of your posterity, and your own final acceptance in the day of judgment.

I am, **THROUGH** **T**
 Your, &c.
E LETTER

L E T T E R IV.

TO ELOISA.

To whom thus Eve

My Author and Disposer, what thou bidst

Unargued I obey ; so God ordains ;

God is thy law, thou mine, to know no more

Is woman's happiest knowledge and her praise.

MILTON.

THROUGH the good providence of God you are at length united to a man, who I am persuaded will think it the business of his life to make you comfortable and happy. In return, much is wanted on your part. His love, which is in every respect disinterested and pure, deserves the warmest reception and the strongest encouragement : if that be once damped, your happiness will gradually decline, and either leave you completely miserable, or lost to all the tender feelings of the human heart. To prevent this should be your daily study, and to preserve it inviolate your happiest employ—A task not grievous, ELOISA, but acceptable and pleasing, when the wheels of duty are actuated by a principle of cordial and undissembled love : indeed, under

under that of love may be comprised every other duty ; without it none are performed aright : when under its influence, we obey with pleasure ; but if this be wanting, the feet move slowly in the paths of duty, and the best services, if not neglected, are indifferently performed.

For the propriety of my remarks, and the necessity of such a regard to his and your own happiness, I appeal to yourself. Considerations of this nature, though of the last importance, are, I know, but little regarded by those who enter into the marriage state. It frequently happens that both parties think all is done, and their happiness effectually secured, when the ceremony is performed. But alas ! how very opposite this to the sad experience of thousands who soon find themselves shamefully disappointed, and perhaps unable to retrieve their loss even by a future conduct the most exemplary and respectful. That assiduity to please before marriage which seemed easy and familiar, is equally necessary to preserve the love of which it is the bond, after the consummation of that social rite.

Having therefore obtained the object of your wishes, the next inquiry is how to preserve his love, and make him happy. During the time of your friendly intercourse before marriage, it

is but reasonable to suppose that you made use of every lawful expedient to engage his affections, to recommend yourself to his esteem, and to make his heart your own—In a word, your greatest pleasure was to PLEASE. But after marriage, ELOISA, we often see the unthinking pair acting as if they thought a further regard to such considerations wholly unnecessary: probably from hence arise that cold indifference or neglect, that disaffection and contempt, together with many other of those distressing perplexities which are destructive of social happiness, and which imbitter all the sweets of marriage.

It is a certain truth that love is first created by some real or imaginary excellency supposed to be in the object after the enjoyment of which it naturally aspires. Inducements that are external only, may lessen by enjoyment; but the man who values his own happiness, will add to these, the more lasting, desirable, and unfading beauties of the mind. After paying a due regard to these things, choice determines; and by a more intimate knowledge of each other, new charms are discovered: their desires gradually increase; the affections are in an almost imperceptible manner firmly united; and happiness soon becomes inseparable from a more strong, a more lasting, and indissoluble alliance. But do either of them expect possession to abridge their pleasures? no; a disappoint-

a disappointment so opposite to their present feelings is what neither can desire, and perhaps what they never once suspected. Were we indeed minutely to examine the conduct of mankind in general after marriage, we might easily discover some abatement of affection, some suspension of regard, and perhaps but little of that tender officiousness which was once displayed on the most frivolous occasions: the springs of love seem weakened by possession; and what was once thought most dear and valuable, is now but lightly esteemed, or it may be, not regarded. In the acquisition of either a virtuous husband or a wife it is perhaps more difficult to account for such a diminution of esteem than in the possession of any thing else whatever: there is the same object that gave being to desire; an endearing and an inseparable alliance; a mutual circulation of offices the most salutary and engaging; and one would think, every thing that is calculated to promote the most substantial happiness. Probably it is most natural for us to prize what is farthest from our reach: distance may increase our anxiety, may stamp immoderate value on an object, and possession lessen it in our estimation and regard. Indeed it is certain that the pleasure of expecting enjoyment, is often greater than that of obtaining it, and the completion of almost every wish is found a disappointment. And this will be easily accounted for

for if we reflect that 'the desires of mankind are much more numerous than their attainments, and the capacity of imagination much larger than actual fruition.' Every man is born into the world an heir to disappointments that he cannot elude, and from feeling the pain of which he is not able to exempt himself by either artifice or care. He feels himself the subject of appetites that he cannot gratify, of passions that he cannot conquer, and of desires that he can neither compensate nor destroy. The acquisition of the most pleasing sublunary advantage affords him but a temporary joy that is either lost or forgotten by possession; and as his desires after happiness are rather augmented than diminished, other sources of felicity are immediately thought of, and no expedient left untried for obtaining them. Hence that love of novelty which, in all its forms, is so pleasing to the human mind: the eye is never satisfied with seeing, nor the ear with hearing; and so long as the mind can be amused with variety, there is little fear of satiety or disgust. Every new object is pursued with avidity till familiarized by custom; and as that familiarity increases, it generally lessens in our esteem. In this we too much resemble children who, if but a feather be presented to their view at some distance, seem enraptured with delight: increase that distance and you strengthen their desires; you make them more importunate, more restless,

restless, and raise a passion which nothing can then gratify but possession. Indulge, for a moment, those infant solicitants, and they a while admire with ecstasy the beloved object; but alas! neither the softness of its touch, the structure of its plumes, nor the rich variety of its colours can long secure their attention and regard; the downy captive is soon treated with indifference, is thrown aside with disgust, and those charms that were once admired, are now neglected or forgotten.

Thus, ELOISA, time and possession too frequently diminish our attachment to those objects that were once most valued, to enjoy which, no difficulties were thought insurmountable, no trials too great, and no pain too severe. Such, also, is the tenure by which we hold all terrestrial happiness, and such the instability of all human estimation; and though the ties of conjugal affection are calculated to promote, as well as to secure the most permanent felicity. Yet many, it is to be feared, have just reason to exclaim with CLOE,

‘ Once to prevent my wishes PHILO flew;
‘ But Time that alters all, has alter’d you.’

After marriage, however, it should be otherwise; and if some allowance must be made for a change

a change in the feelings and rapturous fallies of an enthusiast in love, the same licence cannot be extended perhaps with safety to the more dispassionate and wise. Few disquietudes occur in families, that might not have been easily prevented: and those so prevalent arise generally from a want of such mutual endearments as are essential to the preservation of nuptial happiness, and which should never be neglected nor forgotten. — That unwearied solicitude to please, which was once the effect of choice, is now their DUTY, and should be their PLEASURE. In this, ELOISA, I am well persuaded we agree; nor can I think you wanting either in duty or affection: yet I wish to apprise you of some errors that are common in the world, that are often destructive of true happiness, and that frequently occur in the marriage life.

By marrying you have committed yourself to the care and management of one whose province is direction and government: the duty on your part, therefore, is subjection and obedience*. Agreeably to which is the apostolic command,

* When this letter was first published, I was informed that some ladies thought the author rather too severe in his remarks. Since that time I have carefully examined every sentence, in order to detect, if possible, any unwarrantable

command, ' Wives, submit yourselves unto your own husbands, as unto the Lord ; for the husband is the head of the wife, even as Christ is head of the church.' With this truth coincides experience ; for by an unalterable instinct in nature, the wife, as the weaker vessel, cleaves to her husband, and expects from him both assistance and advice. And here, my friend, you will enjoy a privilege that few experience. PHILETUS is a man blest with too much good sense ever to impose what is unreasonable ; and his love too great to en-

ble expressions that in the hurry of writing, might have escaped my notice : but, after the most diligent search, I found nothing that appeared exceptionable. Those ladies were not, perhaps, serious in their censures ; for I can scarcely think it possible to find a MOTHER, if she is not as immoral and unchaste in her instructions as LORD CHESTERFIELD, who would not at once see the propriety of my remarks, and, if her daughter was marriageable, the necessity of recommending the practice of them as the most likely means of preserving domestic happiness. If, however, through the weakness of my own judgment, or a superficial knowledge of mankind, I have advanced any thing contrary to the dictates of scripture, of reason, or of experience, I shall, upon a full conviction of my error, most cheerfully retract what may either affect the delicacy, or judgment of the reader. For this purpose I now appeal to the candid public, as my ARBITERS, and also once more to the understandings of those ladies who, on a cursory reading, perhaps mistook my meaning, or rather, to whom my remarks were not sufficiently intelligible.

force

enforce any thing but what conscience urges as a duty, and demonstrates to be right and necessary. Such an exemption from the rigor of that delegated power which is committed to the husband, as the head of the wife, is, in the present age, of great price ; there are but few who rule without abusing their authority : such a peculiar advantage should therefore heighten your esteem, should be a spur to diligence, and should raise a continual desire of adding to your own happiness by increasing his.

To effect this, **ELOISA**, let your conduct be exemplary and consistent, and your carriage easy, affable, and kind. Order and harmony are essential to happiness ; and where these are wanting, every enjoyment must be lessened, because its duration is uncertain. **RESERVE** is, perhaps, one of the greatest evils attendant on the marriage life : if it be once encouraged, it will eat like a canker into the very heart of all your comforts, and leave you without even the appearance of felicity. Much of your happiness depends on this ; study therefore to avoid it by a conduct that shall evidence the most endearing familiarity, openness, and candor. If your husband should have a just reason to complain of a want of these testimonies of your regard, his happiness, if not destroyed, will be considerably diminished ; and
when

whenever this happens, he will soon suspect your affection, then your faithfulness, and perhaps your virtue! **RESERVE** bespeaks a want both of regard and confidence ; it stops the intercourse of love ; it damps the risings of desire ; and like the nipping frost, kills the blossom in the bud.

I would wish you to avoid another evil repugnant to the ties of marriage, and the duty it enjoins : I mean that of placing confidence in others respecting such matters of dispute as relate only to yourselves. If this be encouraged or indulged even in things of the smallest consequence, it will soon extend to those of greater moment ; and in some unguarded minute, steal from you perhaps what prudence urged you to conceal. Your husband, it is certain, will not be without his faults ; but is that a reason why they should be exposed ? no ; duty and affection teach another lesson : the bare suspicion of these things being communicated to a third person, will create a jealousy prejudicial to his happiness ; and the woman who seeks either to lessen her own trials, or to remove the cause of her distress by exposing the frailties of human nature, will find herself, after trying the expedient, most shamefully disappointed. Such a breach of conjugal fidelity is pregnant with the worst of evils : it has a natural tendency to sour the temper, to unhinge the mind, and in a series of time, to produce coldness, indifference,
and

and neglect. In the marriage life, CONFIDENTS are not in general either useful or desirable : it is not perhaps either safe or prudent to intrust the dearest friend with what we wish concealed from a husband or a wife. Access to the secret repository of the heart is a privilege peculiar to both, from which the nearest relative should stand excluded ; nor can the breach of it be dispensed with by either, without sacrificing a prerogative of inestimable value in domestic life. If with unbounded confidence we can unbosom the feelings of the heart, what distress may not be alleviated, what difficulty not lessened, or what enjoyment not heightened by the kind interposition, the seasonable advice, and affecting sympathy of one who delights to share both our sorrows and our joys ? The woman therefore who abuses such a privilege is imprudent and unkind, exposes her own weakness, gives just occasion of offence, and wounds the honor of her husband by stabbing him in the tenderest part——

‘What,’ says he, ‘has the wife of my bosom dealt thus treacherously with me ? Had it been an enemy that reproached me, then I could have borne it ; but it was thou, mine equal, with whom I took sweet counsel, yea, mine own familiar friend in whom I trusted, who hath thus requited me.’

But

But, my amiable friend, I am persuaded better things of you, though I thus speak ; I believe you will studiously shun even the appearance of what might give offence, and by a willingness to please, demonstrate both the warmth and sincerity of your love. By a little attention to the temper and disposition of your husband, you will easily discern what affects his happiness ; and if you wish to preserve that inviolate, carefully avoid what might have the least tendency to make him otherwise. Always decline trifling disputes : from things the most unimportant in themselves, frequently arise altercations which when persisted in are productive of the most serious consequences, but which, by a compliance on the part of either, might have been prevented. Better is a dry morsel, says one, and quietness therewith, than a house full of sacrifices with strife. And in all such cases, ELOISA, an unreserved concession will be more honorable than a continued obstinate resistance. Instead of these things, therefore, which will only destroy your comforts, endeavor to cherish your husband's esteem by the endearing testimonies of condescending love : this will produce the most agreeable effects, and perhaps insure the most substantial happiness. Time and possession, which too often lessen the sense of our enjoyments, will then convince him that he is happy : he will soon see, that to your affection,

care,

care, and industry, he stands indebted for that tranquillity and peace which he feels within, and which constitute his home a seat of the sublimest earthly pleasures.

Endeavour, ELOISA, to make his habitation an earthly PARADISE. Aim at perfection in all you do; the best example is certainly the most worthy of imitation: nor are you to be discouraged because that desirable state is unattainable in the present life: a failure on your part will only betray the imperfection of human nature, and demonstrate the unfeigned love and sincerity of your own heart. This, as it will teach you to bear with the infirmities and failings of your husband, will prove a valuable and useful lesson. Be also particularly watchful of your temper: it is possible that on the most trifling occasion it may be disturbed; and if not timely checked, divested of that serenity and composure which are truly desirable and praise-worthy. An uneasy, restless disposition, if once indulged, will produce a petulancy and fretfulness of spirit; will hurry you into dangerous extremes; and if not prevented, will at length terminate in bitter cavilings, reproachful censures, and in other evils intirely subversive of that happiness and comfort to which marriage was intended to give a sanction. But words are not the only causes of disquietude: an unkind deportment, or looks
equally

equally expressive of the severity and rancor of the heart, are productive of the same effects, and should therefore be carefully avoided. Very opposite to such a conduct is an easy, affable, and condescending behaviour, the fruit of gentleness, long-suffering, and forbearance—virtues that demonstrate the warmth and sincerity of that love which suffers all things, is not easily provoked, thinks no evil, but rejoiceth in the unfeigned displays of sincerity and truth.

Other things equally important, and which require particular attention, are the duties of domestic life. It is the peculiar characteristic of a GOOD wife, 'that she looketh well to the ways of her household, and eateth not the bread of idleness. In the management of family concerns she is to 'guide the house,' and in such a manner as to 'give none occasion to the adversary to speak reproachfully.' 'Teach the young woman, says an infallible monitor, to be discreet, chaste, **KEEPERS AT HOME**, good, obedient to their husbands, that the word of God be not blasphemed.' If therefore you would be thought a daughter of faithful and obedient Abraham, do not imitate the ladies of the present day, but follow the example of those holy women 'in old time who trusted in God, and were in subjection to their own husbands; who adorned themselves, not with that outward adorning of plaiting the
hair,

hair, and of wearing of gold, or putting on of apparel, but with the HIDDEN man of the heart, in that which is not corruptible, even the ORNA-MENT of a meek and quiet spirit, which is in the sight of God of great price.'

Very opposite, on the other hand, is the conduct of those women, who, by unprofitable amusements and unnecessary visits, prostitute that precious time which was given for better purposes. Instead therefore of conforming to such hurtful practices, be diligent in the care and management of your family, providing all things convenient without extravagance, so that the fruit of your husband's industry and toil may be extended as far as possible by good oeconomy. Frugality without covetousness is an attainment in the management of domestic affairs that is worth pursuing; a pursuit, ELOISA, that would do much more honor to some of the fairer sex, than that unbounded extravagance which often hurries them into very dangerous extremes, and which is sometimes carried so far as to know no restraint till that of want! Visit the houses of such unthinking mortals, and you will see nothing but disorder and confusion: their families are in general as dissipated as themselves; harmony and decorum, with their inseparable companions peace and happiness, are guests that find no residence within such walls.

And

And now, ELOISA, let me put you in mind of the many personal obligations you are under to the great author of your being. To his unbounded liberality you must ever stand indebted as well for the mercies you now enjoy, as for those that in future you may experience: look with gratitude, therefore, to the beneficent hand that supplies every returning want; and while you taste the sweets of divine Providence, pray that the enjoyment of them may be so sanctified, as to answer the wise ends for which they were graciously bestowed. Your beloved PHILETUS, remember, is among the rest of your many mercies, and not the least that you have experienced. Need I mention that you are both sojourners here as all your fathers were; PILGRIMS and STRANGERS who have no continuing city; HELP-MEETS to each other, not in temporal concerns only, but in those also that respect the nobler and better part — The highest possible degree of happiness attainable in this uncertain state of things, is that after which you both naturally aspire; but the brevity of life, and the many vicissitudes that attend it, will soon convince you how imperfect and unsatisfactory every sublunary enjoyment is, when compared with those celestial pleasures for which you are both candidates, which are to be experienced in a better country, and which are

liable to no change, imperfection, nor abatement. To think of living eternally together in the mutual fruition of such sublime happiness, is a consideration that must afford the most substantial joy : but on the other hand, how awful, how distressing the thought of an eternal separation at the last decisive day ! You, are now so closely united by every affectionate and tender tie ; and who, by a reciprocal exchange of the kindest offices, are so endeared to each other as to feel some pain even at a separation that is perhaps but momentary ; how then will you bear to part—to meet no more—to take a last adieu—an everlasting farewell !—Awful and affecting as the bare mention of these things may seem, this will certainly be the case, if either, after being weighed in the balance, is found wanting : surely the thought must be almost insupportable—These considerations are mentioned, ELOISA, to excite in you a holy diligence as well for the immortal, as the temporal welfare of your better-half. The cares of this life are not the only things about which you may be prudently anxious : ye dwell together here as heirs of the grace of life, and with equal solicitude should watch over each other's souls, should promote each other's spiritual interest, and studiously avoid every thing by which the prayers of either might be hindered. If at any time you think your husband errs in things of a spiritual nature,

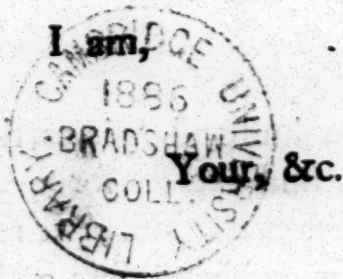
or

or in others of less importance, open your mind with freedom and affection; tenderly expostulate with him, and if he finds that he was wrong, he will be thankful for your kind interposition: if otherwise, you have nothing to fear; for your watchfulness of his conduct will give him pleasure, will evidence the sincerity and continuance of your love, and afford him an opportunity of demonstrating his own, in pointing out with meekness the error by which you were deceived. In this line of duty, and by such a mutual regard to each other's welfare, you will taste a pleasure that but few experience. If, on the other hand, you should neglect those endearments, and not embrace every opportunity of being useful; there is perhaps a moment coming in which you may remember your remissness; in which you may lament your want of duty, but lament too late to requite that love which deserved at your hands the most affectionate regard.

When a husband ' is carried to the grave, we at once find excuses for every weakness; and palliations of every fault; we recollect a thousand endearments which before glided off our minds without impression; a thousand favors unrepaid, a thousand duties unperformed, and wish, vainly wish for his return, not so much that we may receive, as that we may bestow happiness, and recompence

recompense that kindness which before we never understood.——Our crime seems now irretrievable; it is indelibly recorded, and the stamp of fate is fixed upon it. We consider, with the most afflictive anguish, the pain which we have given, and now cannot alleviate, and the losses which we have caused, and now cannot compensate.

‘ Let us therefore make haste to do what we shall certainly at last wish to have done ; let us return the caresses of our friends, and endeavour by mutual endearments to heighten that tenderness which is the balm of life. Let us be quick to repent of injuries while repentance may not be a barren anguish, and let us open our eyes to every rival excellence, and pay early and willingly those honors which justice will compel us to pay at last.’



F I N I S.

